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the fourth century on. Roman coinage proper does not begin until the tradition is well established that the "gods or their emblems were alone deemed worthy of representation on the money", as Head wrote. Hence the religious character of its types.

It is not possible in the short space here allotted to do more than indicate that a rational hypothesis on which to base the study of the origin of types has been formulated by Macdonald. The badge thesis as here presented constitutes the first of a series of five lectures written in the usual impelling style of the English scholar. The remaining lectures trace the development of the principle throughout Greek and Roman pagan issues, the Christian period of Constantine the Great, and the Byzantine rulers, and in rapid sequence carries the evolution to modern times.

The new theory has already met with approval from such experts as Hill (*Historical Greek Coins*, 1906) and is reflected in current literature in the accurate though non-technical articles on Common Greek Coins written by Hands in Spink's Numismatic Circular.

One point deserves special notice: Macdonald holds a radical view regarding the origin of the peculiar incuse fabric of the early coins of Magna Graecia. This he considers merely a sign of local fashion (the motive for which is lost), which gives to coins within certain geographical areas a homogeneous appearance, as, for instance, the smooth reverses on the coins of Cyprus and Etruria. Lenormant's theory was that the Pythagorean brotherhood exercised a political influence which led to something like a federation between the Southern Italian towns, and that the uniform incuse fabric typifies this union. Babelon (*Traité des Monnaies Grecques et Romaines*, 1907) and Hill (*Historical Greek Coins*, 1906), accept Lenormant's view, and the latter suggests that the back and front of the same figure on these coins may express one of those "ten pairs of contraries" of the Pythagorean system.

Macdonald points out real difficulties in the federation theory, and yet one cannot help thinking that the fabric is bizarre enough to arrest attention. One hesitates, however, to attribute so great influence to Pythagoras in affairs of the state, or to adopt unreservedly Hill's suggested symbolical explanation such as mystics of the school of Jacob Boehme would eagerly accept. Happily neither Mr. Hill nor M. Babelon is of this persuasion, and the weight of their authority counts for much in this unsettled problem.

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The Silver Age of the Greek World. By J. P. Mahaffy. Chicago: The University of Chicago Press (1906). Pp. vii + 482. \$3.00 net. This is simply a revised edition, under a new

name, of *The Greek World under Roman Sway* from Polybius to Plutarch, published in 1890 and now out of print. It contains about 35 pages of new material, consisting of a new chapter on Hellenism in Upper Egypt, besides a few additional pages and a goodly number of new foot-notes. The index, too, is much more complete. Further than this, the revision consists mainly of improvements in grammar and style, and the correction of previous misstatements, and consequently the author does not seem to be justified in giving a new title to the second edition.

The present work is the third in the author's series on the social life of the Greeks, the purpose of which is to give a "picture of Greek life, not in its trivial details, but in its large and enduring features. A more than incidental notice", continues Dr. Mahaffy, "of the peculiarities of food and dress, and of the plan and arrangement of houses, is but weariness and idle labour. We want to know how they reasoned, and felt, and loved; why they laughed and why they wept; how they taught and what they learned". The successive periods covered are indicated by the titles of the books: the two previous volumes are *Social Life in Greece* from Homer to Menander, and *Greek Life and Thought* from the Death of Alexander to the Roman Conquest; in the book under consideration the author discusses Greek life and civilization from 146 B. C. down to the accession of Hadrian; a fourth volume, which the author hopes to write, will treat the period from Hadrian to Julian. These special titles are misleading to the uninformed; it would have been better, perhaps, to use the one general title, *The Social Life of the Greeks*, for all of these volumes.

The Gurob mummy cases came to light when *The Greek World under Roman Sway* was already in press. These and other Egyptian finds form the subject of the new portions of the second edition. The Gurob papyri revealed the existence of a large settlement of Greek and Macedonian soldiers in the Fayûm in the time of the second Ptolemy. Here they lived comfortably on lands granted them by the crown, on the slopes descending to Lake Moeris, and employed the native population of the villages to till the soil. They had no political life, but many privileges and plenty of taxes. It is interesting to note that they brought their wives from Greece. They were well educated, and in this remote "island of Hellenism" they wrote good Greek and read such classic authors as Homer, Plato, Euripides and Epicharmus.

Much inferior was the Greek written by the Greek settlers around the Serapeum of Memphis. The papyri found here show that the native Egyptian influence in social and religious matters was stronger than in the Fayûm, owing to intermar-

riage and the establishment of the Egyptian priesthood by the Ptolemies. Just as in Ireland the offspring of English fathers and Irish mothers became more patriotically Irish than the natives, and just as the recognition of the Roman Catholic Church in Ireland prevented union with the English, so argues Dr. Mahaffy, the children of Greeks and of Egyptian women were far more native than foreign, and the restoration of the temples and the priests to their rights stereotyped the people as Egyptian in spite of Hellenic influences.

Our information in regard to the life and thought of the "silver age" is derived mainly from Strabo, Dion Chrysostom and Plutarch, besides the papyri, inscriptions and excavated sites. The new chapter just summarized shows the character of the author's treatment of Hellenism on its outskirts; for the centers of Greek culture the materials are much fuller and the picture all the more complete. The work is distinctly Dr. Mahaffy's own; his judgments are based on a first-hand study and sympathetic reading of the authors in the Graeco-Roman period who throw light on the life of these times. He has made greater use of ancient than modern books, for, while he may be charged with failing to take account of some of the literature and inscriptions that have appeared since the publication of the first edition, one is amazed at the extent of his knowledge and the intimacy of his acquaintance with postclassical Greek literature. Indeed, it is only fair to recognize our indebtedness to him for arousing a greater interest in the times after Aristotle.

The characteristics of the second edition are, in general, the same as those of the first, for there have been no radical changes. There are the same digressions, the same irrelevant remarks, the same lack of systematic arrangement of the accumulated material. Modern parallels to the events of ancient history figure with no less prominence than before, a practice which the author defends elsewhere as instructive and as showing "the modern, the essentially human, and therefore universal, features of the Hellenic race".

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CORRESPONDENCE

I have read with the greatest interest the description given in your number of April 11 by Professor Wilson of the collection of classical antiquities acquired by him for Johns Hopkins University during his stay in Italy last year. We at Columbia have gradually within the past ten years or more been getting together a similar working collection, which—notwithstanding lack of adequate funds—already numbers many hundred specimens; and the graduate students will unite, I am sure, in declaring that they have received an impetus and inspiration in

their work by being enabled to handle and study original objects happily preserved from the wreck of the past. "Of even greater importance" (than the large museum-collections), writes Professor Wilson, "is the smaller working collection of the University, which fulfills in a general way the functions of a scientific laboratory. Nothing has more power to attract and hold the attention of students, to awaken and sustain their enthusiasm, than the constant presence of the tangible remains of antiquity, the actual work of Greek and Roman hands. To students who by daily contact have become familiar with these things and understand their significance, the men of old are real persons and classical literature becomes the expression of a real life".

I wholly agree with Professor Wilson in all that he says, but would carry the principle even farther than he. I would not confine such collections to our universities, but would extend them (of course to a lesser degree) to our colleges and high schools, in fact to all schools wherever the classical languages are seriously taught. In the earlier years of classical teaching, certainly all insistence must be placed on grammatical drill and correct translation; but should the school, or even the individual teacher, be in possession of, say, a coin of Caesar or of the Gauls, another that was in circulation during Cicero's consulship or in Vergil's day, a pretty silver *denarius* showing Aeneas carrying away the Palladium, with the little Iulus dragging at his hand, or a Carthaginian copper with the *caput acris equi*—and pass them about among the class at the proper moment, he would quicken the interest of his boys and girls in the *living* past without in any way interrupting their necessary linguistic drill. And a few such objects of perfect authenticity are within the reach of anyone.

It is my privilege to spend every summer in Rome where (without ever setting foot in an antiquity shop) I am brought constantly in touch with recent casual discoveries, and my opportunity for picking up at small expense all kinds of interesting objects proves a temptation too strong to resist. I do not refer here to objects of art or great value, for the Italian authorities put a ban on the exportation of these, but to the smaller things that illustrate ancient life and history, just the things, in fact, that are useful for the purposes defined above. And at the risk of being dubbed "antiquity dealer" by the profane and unsympathetic, I have for some years past offered for sale, especially to colleges, schools and teachers, such things as I have acquired. I am delighted with the success of this my "missionary enterprise", which has led to the formation of small collections in numberless schools and colleges, especially in the Middle West and New England States. A slight notice inserted by one of the